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MINUTES

OF THE

STATE CONVENTION

OF THE

BAPTIST DENOMINATION,

In South-Carolina.

Held in the Village of Coosawhatchie, December 4th, and continued to December the 8th, 1824.



1. After the introductory sermon by the Rev. B. Manly, and prayer by the President, received and read letters from the several constituent members of the Convention, presented by their delegates. Those appointed were, from the Charleston Association, Richard Furman, Joseph B. Cook, William Dossey, Cyrus Pitt Grosvenor, Robert Missildine, Jesse Hartwell, John Good, and Charles D. Mallary. From the Edgefield, John Landrum, Richard M. Todd, B. Manly, John T. Coleman, Abner Blocker, and M. Mims. From the Savannah River Association, Benjamin S. Screven, James Graham, Isaac Nichols, Thomas Gillison, Winborn A. Lawton, Darling Peoples, John Brooker, Thomas Polhill, and R. B. Brooks. From the Education and Missionary Society of Saluda, William B. Johnson, and Samuel Gibson. From the Fellowship Benevolent Society, John W. Williams.

William Dossey, Jesse Hartwell, John Good, and Robert Missildine from the Charleston Association; Richard M. Todd and M. Mims, from the Edgefield; and D. Peoples from the Savannah River, did not attend.

2. Proceeded to the election of officers, whereupon the following were re-elected; viz.: Richard Furman President, W. B. Johnson Vice-President, B. Manly Secretary, and Abner Blocker Treasurer.

3. Received a letter of correspondence from the General Association of Baptists in Georgia, by which the Rev. Messrs. Jesse Mercer, William T. Brantly, and Adiel Sherwood were appointed their messengers to this Convention. Mr. Mercer appeared, and was cordially welcomed by the President.

Prayer by the Rev. Mr. Mercer, and the Convention adjourned until Monday next.

The Sabbath day was employed in public acts of Divine worship: Rev. Mr. Johnson, according to appointment, delivered the annual Charity Sermon at eleven o'clock; after which a collection was taken in aid of the funds of the Convention. The ordinance of Baptism was administered by Rev. Dr. Furman. Rev. Mr. Mercer preached

in the afternoon; and the services were concluded with the administration of the Lord's Supper. It is devoutly hoped that this day will be held in grateful recollection by many, when time shall be no more.

Monday Morning, December 6th, at 11 o'clock, A. M. Rev. Dr. Furman delivered the Convention Sermon, from 1 Cor. iii. 10. "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon; but let every man take heed how he buildeth thereupon." After which the Convention proceeded to business.

Rev. Mr. Graham prayed.

4. Resolved, that the President be authorized to invite all regular Ministering Brethren present, and others of respectable character and good standing in their respective Churches, to a seat with us, and to assist in our deliberations.

5. Read the Minutes of the Convention at its last session.

6. Read the Circular Address, prepared by the Rev. Mr. Cook, and committed it for revision to the following Brethren, viz.: Furman, Mercer, and Johnson, together with the Author.

7. Appointed a committee to receive the moneys sent up for various objects to the Convention, and to audit the Treasurer's accounts; consisting of the Brethren Polhill, Lawton, and Coleman.

8. Rev. Mr. Johnson reported that he had discharged the duty assigned him in the 8th Article of our last minutes, with respect to publishing an exposition of the views of this Body on the lawfulness of holding slaves, and the proper manner of treating them.

9. The collecting Agents present reported, that, owing to the disasters suffered throughout the State this year, and particularly by the planting interest, the majority of them had attempted nothing; yet, in general, such efforts as had been made had been crowned with much success.

Rev. Mr. Cook prayed, and the Convention adjourned until tomorrow morning 10 o'clock.

Tuesday Morning, December 7th. The Convention met.

Rev. Mr. Johnson prayed.

10. The Committee appointed to fix on a site for the Literary Institution contemplated by the Convention, reported, "That they had not fixed on any spot to be recommended to the notice of the Convention for the intended Seminary. In the article in which they are named, it is stated, that they are to confer with a Committee of the General Association of Georgia, in relation to the object of their appointment, under the expectation that assistance would be afforded by that Body, in erecting and conducting the Institution. At the meeting of that Association, a committee was appointed to confer with your committee; but the time named by your committee for its meeting was inconvenient to the committee of the Georgia General Association, and neither assembled. Afterwards it was understood by members of your committee, that although the General Association of Georgia felt a friendly disposition towards the contemplated institution, no effectual co-operation could be expected at present; and no intercourse being had between the committees afterwards, your committee did not judge it proper to appoint another time for its assembling. Nothing therefore has been done by them. They beg leave, however, to recommend the appointment of another committee, whose duty it shall be to

confer with a committee from the General Association of Georgia, on the subject of a site for the intended Seminary ; and that the committee, unrestricted by the limits fixed upon the last year, shall have it in charge to institute inquiries relative to the most suitable place within the limits of the State, collect all the information in their power, with respect to the advantages of particular situations, obtain estimates for buildings of different kinds, and of other expenses for carrying the designed institution into immediate operation ; and report at the next meeting of the Convention."

The discussion on this report furnished an occasion for reading the Minutes of the General Association of Georgia, in the Convention, and also for a full explanation of the views of that Body, by their respected representative. The convention, expressing a high estimation and earnest desire for the friendly regard and co-operation of the General Association, agreed to the report of the committee ; and the following Brethren, Col. Alexander J. Lawton, Col. Abner Blocker, Rev. John Landrum, Rev. W. B. Johnson, and Rev. C. D. Mallary, were appointed a committee, to meet and act with a committee from Georgia ; and with authority to proceed in the duties of their appointment, though the Committee from Georgia should, from any cause, fail to attend.

11. Rev. Dr. Furman, from the Committee appointed to draft rules for the government of the Board of Managers, reported, that they had not done any thing in the business, owing to certain reasons, which being assigned, were satisfactory to the Convention. The same Committee was re-appointed to the duty, viz. : Furman, Cook and Johnson.

12. Elected the following brethren Agents, viz. : Joseph B. Cook, William Dossey, John Landrum, Thomas Gillison, Benjamin S. Scriven and James Graham, who, together with the officers of the Convention, form the Board of Managers for the ensuing year.

13. Re-appointed the Collecting Agents in the several Associations, as mentioned in our Minutes of the last year, with the addition of those mentioned below. Respect being in some measure had to such vacancies as have been occasioned by deaths or removals.

In the Savannah River Association, Samuel Furman, Thomas Polhill, Henry Smart, Isaac Nichols and R. B. Brooks.

In Charleston Association, C. P. Grosvenor, Jesse Peebles, John Terrell, ——— Thomas, John Boykin, jun. William Rouse, David Adams, William Inglesby, Thomas Blackwood, Roger Heriot, M. I. Keith, Wm. Riley, Jacob Axson, Oliver Fuller, E. G. Sass, Thomas Gantt, Charles M. Furman, Wm. Bailey and Aaron C. Smith.

In Edgefield Association, John Middleton is appointed instead of James M. Scott, removed, and William Prothro in place of James Head, deceased. To which are added, Lewis B. Holloway, Peter Lamkin, Jacob Smith, Zebulon Rudolph, sen. John Lipscomb, Larkin Griffin, Robert Carson, William Merrett, Haley Johnson, Chesley Davis, John W. Williams and James Tomkins.

In the Saluda Association, Samuel Gibson is added.

14. The subject, proposed by the General Association of Georgia, of forming a Standard Confession of Faith ; &c. as mentioned in the 12th Article of our last Minutes, was again indefinitely postponed.

15. The Brethren, W. B. Johnson, R. B. Brooks and B. Manly, are appointed our Messengers to the General Association of Georgia.

16. Resolved, that though we notice with regret, and some surprise, the import of the letter from the Saluda Association, communicating their withdrawal from their union with the Convention; yet as we feel affectionately concerned for their welfare, we appoint our Brethren John Landrum, Samuel Gibson and B. Manly, to be our Messengers, and the bearers of a letter to them from this Body. Mr. Grosvenor was appointed to write the Letter.

Rev. Mr. Grosvenor prayed, and the Convention adjourned to to-morrow morning, 10 o'clock.

Wednesday Morning, December 8th. The Convention met. Rev. Mr. Manly prayed.

17. The Committee of Revision on the Circular Address, reported the Address, with some alterations, as worthy of adoption. Accepted.

18. Accepted the report of the Committee appointed to receive the contributions sent up to this Body; together with the Treasurer's report.

19. Committed the appropriation of money sent up for general purposes, which shall remain unappropriated by the Convention, to the discretion of the Board.

20. Rev. B. S. Screven, agreeable to the notice given at the last Convention, moved that the 11th Article of the Constitution read as follows: "This Convention shall recognize the independence of Christian Churches, and shall be careful, respecting those in connexion, not, in any case, to interfere arbitrarily with their spiritual or temporal interests or rights. But when requested, *The Convention* must consider themselves under obligations to afford them such aid as may be in their power," Whereupon, it was unanimously Resolved, that the above Article shall read accordingly.

21. Resolved, that the amount collected on the Sabbath, be equally divided between the Education and Missionary funds for this State.

22. Resolved, that the different funds of this Body, be separately designated on the Minutes.

23. Resolved, that the expense of printing the Minutes be defrayed out of the fund for general purposes.

24. Resolved, at the instance of the Delegates from the Edgefield Association, that aid be afforded to the Rev. Messrs. Carson Howell, ——— Zeigler, and ——— Corley, and that the Board have the charge of appropriating the necessary sums for that purpose.

25. Committed to the Board of Managers, the propriety of employing a Domestic Missionary, to devote his time to the business of preaching the Gospel, and making collections in aid of our funds, so far as the Board may be enabled by the funds sent up for that purpose.

26. Resolved, that we approve of the formation and objects of the General Baptist Tract Society, at the City of Washington, and recommend it to the notice and support of our Brethren in this State.

27. Read and accepted the letters written by the direction of this Body.

28. Resolved, that the next Meeting of this Convention be held at Camden, on the Saturday before the first Lord's Day in December, 1825.

29. Appointed Rev. C. P. Grosvenor to prepare the next Address to our Constitutents, in answer to the following query :—What are the important interests and principles of Union, which should excite and direct the General Convention and State Conventions of the Baptist Denomination in the United States, to a cordial co-operation in the measures they adopt for the benefit of the Churches ?

30. Appointed Mr. Mallary to begin the service on Saturday, at our next Session, in case of failure, Mr. Brooks ; Mr. Manly to preach the Missionary Sermon on the Sabbath, and in case of failure, Mr. Grosvenor ; Mr. Graham, the Convention Sermon, in case of failure, Mr. Johnson.

31. Unanimously Resolved, that the cordial thanks of this Body be presented to the friendly, hospitable inhabitants of this Village and its vicinity, for their kind attention to the members and friends of the Convention on this occasion.

32. Requested the President to superintend the printing and distribution of the Minutes.

33. The Convention earnestly recommend to the Churches generally, the serious observance of such days of Fasting, Humiliation and Prayer, as have been appointed by the several Associations in their respective bounds ; and that they all, with reverence and Godly fear, maintain a suitable regard, to all the signal dispensations of Divine Providence, whether they appear in the form of judgment or of mercy.

The President affectionately addressed the members, and then adjourned the Meeting by solemn prayer and the Christian benediction.



GENERAL STATE OF THE ASSOCIATIONS.

UNITED IN THE CONVENTION.

The Charleston Association contains this year, 38 Churches, 19 Ordained Ministers, and 11 Licenced Preachers. The number Baptized in twelve months, immediately preceding their last Meeting, was 170. Their next Meeting will be at the Congaree Church, twenty miles below Columbia, to commence on the Saturday before the fifth Sabbath in November, 1825. The Rev. W. Dossey is to preach the Association Sermon on Saturday : in case of failure, Rev. J. Hartwell. By a resolution this year adopted, the Meeting will also conclude with a Sermon on Wednesday. The number of Communicants in the 38 Churches is 3988. The General Committee of the Churches united in this Association, meet at the same time with them, having the charge of the Education and Foreign Mission Funds, and are an Incorporated Body. Several Education and Missionary Societies, as well as Sabbath Schools, are connected with this Association. And if the state of religion in some of the Churches seems to be languishing, yet in others it appears with an encouraging aspect.

In the Edgefield Association are 35 Churches, 13 Ordained Ministers, 3 Licenced Preachers, and 2942 Communicants. 187 persons

have been baptized the past year, ending with the commencement of their last Meeting in September. And there is at this time a precious revival spreading over some places within their bounds, which have been heretofore, in a spiritual point of view, uncultivated and waste. The system of Sabbath Schools, and weekly Prayer Meetings is gaining ground. Their next Meeting is to be at Gilgal, on Turkey Creek, in Edgefield District, on the Saturday before the third Lord's Day in September, 1825. Rev. B. Manly to preach the Association Sermon; in case of failure, Rev. W. Belcher. Rev. R. M. Todd to preach a Charity Sermon in aid of Education and Domestic Missionary Funds; in case of failure, Rev. Robert Carson.

The Savannah River Association contains 24 Churches, 14 Ordained Ministers, 6 Licenced Preachers, and 3282 Communicants. 485 were received into their Churches by Baptism in the course of the year ending with their late Meeting. Their next Meeting will be at the Union Church, Barnwell District, 24 miles below Augusta, on the Saturday before the fourth Lord's Day in November, 1825. Rev. B. S. Scriven to preach the Introductory Sermon; in case of failure, Rev. W. A. Lawton. We have reason to praise God, for the signal manifestations of his Grace to several of our Churches, as the increase to our Association manifests. Missionary efforts are increasing within our bounds, and the Association have appointed a Board of Managers to superintend that important concern, who have engaged a pious and valuable Missionary, to supply the destitute Churches within the bounds of the Association. It is with pleasure we observe the attention paid to the improvement and instruction of youth, and that several Sabbath Schools are in happy and successful operation. The Association has recommended the establishment of Tract Societies, auxiliary to the Baptist General Tract Society at Washington.



A STATEMENT,

*Reported by the Committee appointed to receive Moneys,
and Audit the Treasurer's Accounts.*

STATE CONVENTION EDUCATION FUND.

Charleston Association,	\$50 00
Edgefield Association,	
From Church at Edgefield Court House \$55; Children of the Sabbath School there, \$11. Bethany 17, Horn's Creek 10:25, Providence 6:12½, Red Bank 5:75, Dean Swamp 4:00. From individuals, James Scott 5, W. Merritt 1, C. Howren 1, D. Zeigler 87½ cts. J. Johnson 50 cts. M. Oats 12½,	117 62½
Savannah River Association,	18 00
Collection on the Sabbath at meeting of Convention; being one half,	38 34½
In Fund, principal and interest, as per Treas. act.	252 45¼
	—————\$476 42½

SEMINARY CONTEMPLATED BY THE CONVENTION.

The Fellowship Benevolent Society	20 00	
Mrs. Sarah Haynsworth	5 00	
		-----\$25 00

COLUMBIAN COLLEGE.

Charleston Association	50 00	
Do. of last year in Fund as per Treasurer's account, principal and interest	80 50	
		-----\$130 50

FOREIGN MISSIONS.

Charleston Association,	50 00	
Fund for 1823—\$113 50; paid. to James Burdick, agent for F. M. as per receipt.		
Edgefield Association,		
Church at Sister Spring 2 50, Church at Siloam 2 25, Church at Dean Swamp 4 00,	8 75	
From individuals, James Scott 3 83 $\frac{1}{4}$, Jas. Bell 1, George Riley 50 cents,	5 33 $\frac{1}{4}$	
Fellowship Benevolent Society	10 00	
		-----\$74 08 $\frac{1}{2}$

DOMESTIC MISSIONS.

Charleston Association,	50 00	
Edgefield Association,		
Church at Sister Spring	2 50	
Savannah River Association	18 00	
Fellowship Benevolent Society	10 00	
Collection taken at Convention	38 34 $\frac{1}{2}$	
Fund for 1823—Principal 191 17 $\frac{3}{4}$, Interest for 1 year \$13 18	204 55 $\frac{1}{4}$	
		-----\$323 30 $\frac{1}{2}$

GENERAL PURPOSES.

Charleston Association	20 00	
Edgefield Association,		
By Church at Siloam 2 48, Rocky River 20, Bush Creek 15, Holly Spring, Bethel 7 56 $\frac{1}{4}$	45 04 $\frac{1}{4}$	
Savannah River Association for printing Minutes	12 12 $\frac{1}{2}$	
Education and Missionary Society at Saluda, auxiliary to the Convention	57 43 $\frac{3}{4}$	
Fellowship Benevolent Society	10 00	
In Fund for 1823—\$45 00—1 year's interest 3 15	48 15	
		-----192 75 $\frac{1}{2}$

\$1222 06 $\frac{1}{2}$

The Committee appointed to audit the Treasurer's accounts beg leave to report that upon examination they find them correct, as per annexed statement.

T. POLHILL, *Chairman.**Report Concurred in.*

ADDRESS TO THE CHURCHES.

The State Convention of the Baptist Denomination, in South-Carolina, convened in the Village of Coosawhatchie, 4th December, 1824, to their constituents, and to other Associations, within the State, present their affectionate Christian salutation.

BELOVED BRETHREN IN THE LORD,

IN those addresses, which have been presented to you, on former occasions, powerful motives have been exhibited to prove the utility of our coalition, and to produce united exertions for advancing the interests of Emmanuel's kingdom. We do not expect on the present occasion, to present to you any thing substantially new. Our chief design is to testify our regard for you, and to stir up your pure minds by way of remembrance.

You will permit us, then, to invite your attention to Religious Education and Missionary measures, as the advancement of the Redeemer's kingdom on earth is concerned.—Our divine Lord and master taught his disciples to pray for its extension, saying, "Thy kingdom come." But was prayer the only means by which its interests were to be promoted? No; for if this had been enough there would have been no necessity for his sending out his disciples to preach the gospel. We do not wish to undervalue the duty of prayer. We consider it of vast importance. We are commanded to pray without ceasing; to pray with faith, and we have the assurance, "that all things, whatsoever we shall ask in prayer, believing, we shall receive." Let us, then, be importunate at the throne of grace for the advancement of this kingdom, that it may speedily come with power and great glory. But we say that prayer was not the only means. The gospel then, in connexion with fervent, constant prayer, must be preached to a lost and ruined world. But, by whom is this gospel to be preached? We answer, by men of like passions with ourselves, who have been called of God to the important work. But are they to go forth immediately upon being called without previous study and improvement? We think they should be immediately engaged in the exercise of their gifts, though within a limited sphere; but be careful at the same time to use with diligence all consistent means for improv-

ing themselves, that they may become workmen who need not be ashamed, rightly dividing the word of truth. In most arts and professions, which men pursue, it requires years of close application and study before a competent knowledge for their practice is acquired. Shall it, then, be said of the gospel ministry that no study is requisite?—That a man, however deficient in general information or unacquainted with the doctrines of the gospel, should notwithstanding be fully introduced into the sacred work? “Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.”

The gospel ministry is certainly a most important and awfully responsible office. Such is its sacred nature, and such its difficult and weighty character, that even an inspired Apostle was induced to exclaim, “Who is sufficient for these things!” But those, who are opposed to preparation for the sacred work, adduce the case of the Apostles in support of their favorite opinion. The Apostles, they say, were unlearned and ignorant men, some of them fishermen, and on account of their poverty and humble occupation in life were but little esteemed; and yet they were chosen by the divine Saviour, and made the instruments of advancing his kingdom, notwithstanding they had to face the learned as well as the ignorant; kings as well as the humble poor. This is in general true: but can they prove that these men, who were illiterate, when called, did not receive suitable instruction previously to their being sent abroad to preach the gospel? Did they not study under the greatest Teacher the world ever knew? Were they not almost constantly with their divine Lord and Master for the space of three years and an half? Besides, were they not inspired by the Holy Ghost and endowed with miraculous power? Will the opponents to a regular course of instruction, for the work of the gospel ministry, say that men are inspired by the Holy Ghost *now*, as the Apostles were?—Or that they *still* have the power of working miracles? Surely they cannot. If men are not divinely inspired *now*, and *the age of miracles* has past away, then, surely, it is necessary that attention should be paid to the education of those whom God has been pleased to call to this work without it. We live, beloved Brethren, in an advanced period of the world. The arts and sciences are rapidly progressing.—

The human mind is daily acquiring strength and refinement. It is greatly to be lamented that many men of profound learning and highly improved intellect are opposed to the Christian religion, and others to some of its most interesting doctrines. They are acquainted with all the subtlety of reasoning and logical deduction. Like the prejudiced Jew and learned Greek, they are wise above what is written; hence, Christ is to one a stumbling block, and to the other foolishness. Give us, say they, in the pride of their hearts, demonstration, and then we will believe. Now, how are the unlettered, the unskilled in human science, to confront such opposers? These candidates for the ministry may, indeed, be men of God; thoroughly established in the faith of the gospel, and useful, to a certain extent, in winning souls to Christ; but, not being able to wield the weapons of science, they are unable to meet the enemy on his own ground.

But, while we thus argue in favour of literary improvement in the ministry of the Gospel, we would not be understood to consider it as superceding the Grace of God in the heart. No; we only consider it as the handmaid to Grace; as an adjunct to this holy profession. For in the language of a holy Apostle, though a minister could speak with the tongues of men and angels, if he had not charity, or love to God, he would become as sounding brass and a tinkling cymbal. And though he might possess the gift of prophecy, and understand all mysteries, and all knowledge, so that he could remove mountains, and had not charity, he would be nothing. We, therefore, are far from suggesting the idea that human learning should, or can supercede the teaching of God's Spirit. Were this to be the case, the kingdom of Christ would, humanly speaking, soon be subverted. Yet we argue the necessity of learning, from the improved state of society: also, from the flood of error which men of science, under pretence of restoring Christianity to its primitive purity, are endeavouring to bring into the Church of Christ, and which, if not checked in time, will destroy multitudes of unwary souls. We will here recall your attention to a subject which we have formerly discussed, but which from its importance, is entitled to particular consideration. The Unitarian denies the proper deity of our Lord Jesus Christ, many of the important doctrines of the Gospel, the inspiration of a great part of

the Scriptures, and in effect the substance of Revelation.—He maintains that man, independent of all the aids of Divine Grace, may, by living a virtuous life, merit the favour of God, and attain the blessedness of Heaven. Here is a system, at which your very souls recoil. But how is this system to be controverted?—Does it not require extensive reading; a knowledge of languages; a well cultivated mind; a fund of argument; and also a thorough knowledge of the Scriptures, to overthrow such a system?

The Unitarians boast of having, on their side, men of superior knowledge. Their ministers are, generally, well educated; depending on the strength and refinement of their reasoning, they are prepared to throw a mask over the fair and beautiful face of truth, and to make her appear in all the deformity of error; whilst error is represented in all the beauty, simplicity and loveliness of truth. Now, who is able to distinguish truth from error? Who stands prepared to strip error of her assumed garments of loveliness, and to make her appear in all her native deformity and vileness? We answer, the man of God; the faithful minister of Jesus Christ; he who believes in his proper Deity, and whose mind, like that of his opponent, has been illuminated by science; who can, by fair and sound argument, parry the thrust of sophistry, and prostrate in the dust, the enemy of truth and righteousness.

Brethren, do you not perceive the necessity of having an enlightened Gospel ministry? Are you willing that error should abound at the expence of truth. Are you concerned for the advancement of the kingdom of God's co-equal Son? Are the best interests of this kingdom to be supported and extended by the volume of Inspiration, and by the appointment of pious, zealous and enlightened men to the work of the Sacred Ministry?

Then let us beseech you, by all that is sacred and dear to you, as Christians, to come up to the help of the Lord, against the mighty powers of darkness. Unite with us, in supporting and educating those pious, excellent young men, whom God hath called to the work of the ministry, that, by the aids of both grace and learning, they may be enabled to put to silence the proud philosopher, the artful sophist, who would oppose Christ's divine character, and many of the essential doctrines of Christianity.

And, here we would recall your attention, to that important object of our concern, the establishment of a Seminary of Learning, under the care of the Convention. It is undoubtedly an object attainable by proper exertion, and its utility must be obvious to every reflecting mind. It is with pleasure, we observe that amid the various discouragements under which the body of our Constituents have laboured during the present year, some public spirited and generous individuals and congregations, have subscribed, and some of them actually contributed towards the accomplishment of this design. The great majority of them however, viewing the various public calamities which have afflicted the state, and the actual loss of property its citizens have sustained, have thought it prudent to suspend their exertions for the present, in the hope of a more favourable season for commencing them. And we are happy to learn from various sources, that a friendly regard is manifested by many towards the undertaking.— We hope, therefore, that by the blessing of Providence, at some future and not distant period, we shall be able to carry the interesting design into execution; and, therefore, request that you will take every prudent and laudable measure for giving it effective aid.

At the same time, we conceive it to be an important part of our duty, to urge what we have before recommended, respecting the formation and establishment of Education and Missionary Societies, and the preaching of annual Charity Sermons, connected with collections in the different Congregations; by which permanent aid may be given to those benevolent Institutions, which form so valuable an object in the scheme of our coalition. As we have reason to believe that Sunday Schools have not been so extensively established as could be wished; we again recommend them to your attention, as rational means, which, in many instances, have been eminently blessed of God, for the spiritual improvement of the rising generation; and that catechetical instruction be carefully given to the children pertaining to the Congregations of our connexion, both in the family and church.

Having stated above, the importance of learning to a Minister, we now also state what has been advanced on former occasions, that we mean not to depreciate the character or usefulness of those excellent men, who have been called

into the ministry, when such advantages were not easily obtained : and who have been the honoured means in the hands of God, of promoting the cause of truth and righteousness, of bringing about the conversion of sinners, and of establishing and edifying many churches in our country.

We proceed, Secondly, to consider the important cause of Missions, both Foreign and Domestic, and the necessity of giving it our most cordial support.

The Great King of Zion, ere he ascended to the throne of his Glory, gave this commission to his Apostles, "Go ye into all the world, and preach the Gospel, to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be condemned."—They obeyed, and were the first Missionaries who went forth to proclaim the glad tidings of Salvation to sinful men. Since their day, God has raised up many faithful witnesses for the truth in various parts of the world, who have not shunned to declare the whole counsel of God, and whose labours have been abundantly blessed. It is evident, however, that a considerable portion of the earth is yet in a state of moral darkness. Look at Asia, with her four hundred and ninety-eight millions of heathen!—Over that land, where the Sun of Righteousness once shone so resplendently, a dark and gloomy night has long prevailed. Only a small part of it has hitherto been revisited with the Light of Life. Africa, with her eighty-seven millions, presents to view a still more gloomy picture!—Even in Europe, where the glorious Gospel has been more extensively published than in any other quarter of the habitable globe, there are said to be three millions of heathen! In America; twelve millions are living in pagan darkness! Thus, according to the estimate of those who have carefully investigated the subject, we behold in the aggregate, six hundred millions of immortal souls living under the influence of superstition; devoted to idolatry, and pressing towards the gulf of eternal misery, unapprised of their awful end!

If, returning from this wide survey, we direct our attention to the interests of the Domestic Mission, what an affecting scene is here presented to our view! How many in our own Country and State, are living ordinarily without the word and ordinances of the Gospel: how many

churches, even in our own connexion, destitute, and others very partially supplied?—How many children and youth growing up in ignorance of Gospel truth, and in the pursuits and habits of sin? How generally is the Sabbath profaned, being made by many a day of business, idleness or sinful recreation? And how many living in these circumstances, are rushing on to destruction, and, in their ignorance and guilt, sinking into the grave?

Now, where is the man, whose heart has been warmed by the love of Christ, and who feels the least concern for his glory, who can look with indifference on this state of things? Does that man deserve the name of Christian, who is unwilling to aid, according to his ability, in sending the blessed Gospel to his perishing fellow-men? Yet, brethren, is it not a melancholy reflection, that multitudes of professing Christians appear to have no concern about the heathen? How indifferent are they respecting the aborigines of their own beloved country; even with respect to the state of their neighbours, and the destitute churches with which they are connected?—Yes, it is but too true!—Most of them, however, are deeply concerned in advancing their own private interest; to accomplish this they are indefatigable, rising up early and sitting up late, and eating the bread of carefulness! Thus, if they can but secure the favourite object of their pursuit, the acquisition of property, they care little for the salvation of those poor souls, which are perishing for lack of the bread of Life. Surely, it is high time for Christians to awake out of sleep, and be alive to the spiritual necessities of their fellow creatures.

How is the Gospel to be preached to every creature?—We answer, men *called* and *qualified* for the work, *by the teachings of God's Spirit*, must be sent out to the destitute. The Apostle Paul has brought this subject to our view, in the most forcible manner. He first declares, “that whosoever shall call upon the name of the Lord shall be saved.” He then proceeds to make several important interrogations, arising out of this declaration:—“How then,” saith he, “shall they call on him in whom they have not believed? and how shall they believe in him, of whom they have not heard, and how shall they hear without a preacher:—And how shall they preach *except they be sent*, as it is wri-

ten? How beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things?"

An inquiry here arises, by whom are they to be sent?—We answer, All who are qualified to preach the Gospel with success, are sent by God: but the Almighty is pleased to effect many of his gracious purposes through the instrumentality of men. And he has made it the proper province of the churches, as his agents, to send the Gospel to their destitute brethren of mankind, as they have ability and opportunity. It cannot be expected, that Ministers, however deeply they may be concerned for the salvation of men, should go to the destitute unsupported. It is well known that Ministers of the Gospel are generally poor, and are dependent upon their people for a support. It would, then, be impracticable for them to go at their own charge. We repeat it, *they must be sent.*

Let us then, beloved brethren, seriously and affectionately invite you to put your hand to the work. Imposition and selfish interest, especially on such a subject as this, we hold in contempt. We do not ask for ourselves: And we trust our hearts are influenced by the generous sentiments which the Gospel inspires. But acting in the cause of God, feeling for immortal souls, and regarding the honour of the Church's glorious Head, we call for your generous contribution. We also desire your counsel and co-operation in all that is conducive to the accomplishment of this work of piety and benevolence. We trust you have nothing to fear: on the contrary we have reason to believe, you will be greatly benefited in your own souls. Look at those places and connexions in which the noble institutions of the present day are liberally patronised. See how in them religion flourishes. All hearts are there warmed with the fire of Divine love, and all hands engaged in doing, with their might, the work of the Lord. What is there to prevent us from experiencing similar manifestations of the Divine favour? Brethren, let us examine ourselves, whether we are acting conscientiously, and with a singleness of eye to God's glory. Year after year we are called to mourn over Zion's low estate within the bounds of our Associations. God thus appears to have a controversy with us, which is also manifested in the dispensations of his Providence. The past year has been very calamitous. Extreme drought in the summer, excessive rains, overwhelming floods and a devastating hurricane in autumn, have cut off the pro-

ducts of our fields, blasted our hopes, and rendered abortive the labours of the husbandman; while the principal City in our State has been ravaged by pestilential disease. These are solemn visitations of Divine Providence, and call loudly for deep humiliation before God.

Beloved brethren, be not weary in well doing. Rest assured, your labour of love shall not be in vain in the Lord. Persevere in your laudable undertakings; look up to God for his blessing, and, ere long, we have reason to believe, you shall see Zion breaking forth on the right hand and on the left, and becoming the glory of our land.

To those Associations, who have not united with us, we shall only say, brethren, we love you, and wish you may prosper in the Lord; and we sincerely hope and pray, you may, yet with us, see eye to eye, and become one with us, in what we believe to be the cause and work of the Lord.

To all who love our Lord Jesus Christ, in sincerity, we wish Grace, Mercy and Peace, from Him who is the author of all Grace and Benignity, and with whom is the Fountain of Life.

Our interview has been peaceful and harmonious, full of brotherly affection; and we trust, our hearts have been influenced by that zeal for God, which is according to knowledge; the blessed companion of Faith and Love. The Ministrations in the Sanctuary have been attended, during our Session, not only with that seriousness and apparent devotion, which become the House of the Lord, but also with tender affection. The hearers have been greatly moved under the preaching of the Gospel: And we have reason to hope, that deep and lasting impressions have been made on the hearts and consciences of many, to the edification of Saints and the conversion of sinners.

With sincere affection and concern for your eternal welfare, we remain,

Your Brethren and Servants
In the Gospel of Jesus Christ,

R. FURMAN, *President.*

B. MANLY, *Secretary.*